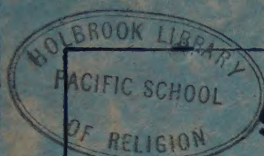


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SPECIAL ARTICLES

The Golden Strand and Other Churches
Rev. George H. Winn, D. D.

✓ **Recapturing Vantage Points** ✓
H. H. Underwood, Ph. D., Litt. D.

**The First Presbyterian Church of
Sin Wiju**
Rev. Henry W. Lampe, D. D.

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in Korea**
Oliver R. Avison, M. D., LL. D.

JULY, 1939

SEOUL, KOREA.

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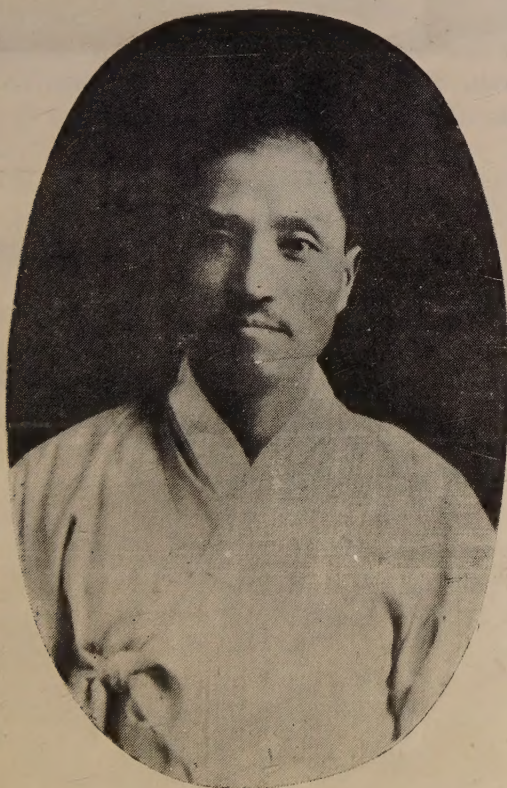
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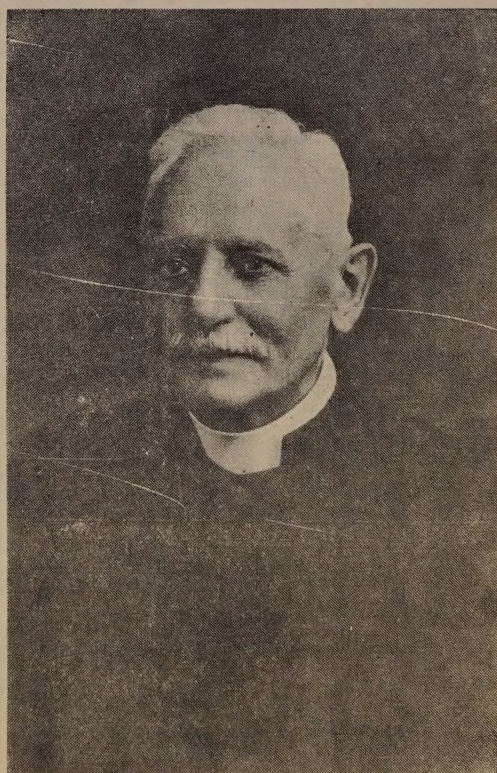
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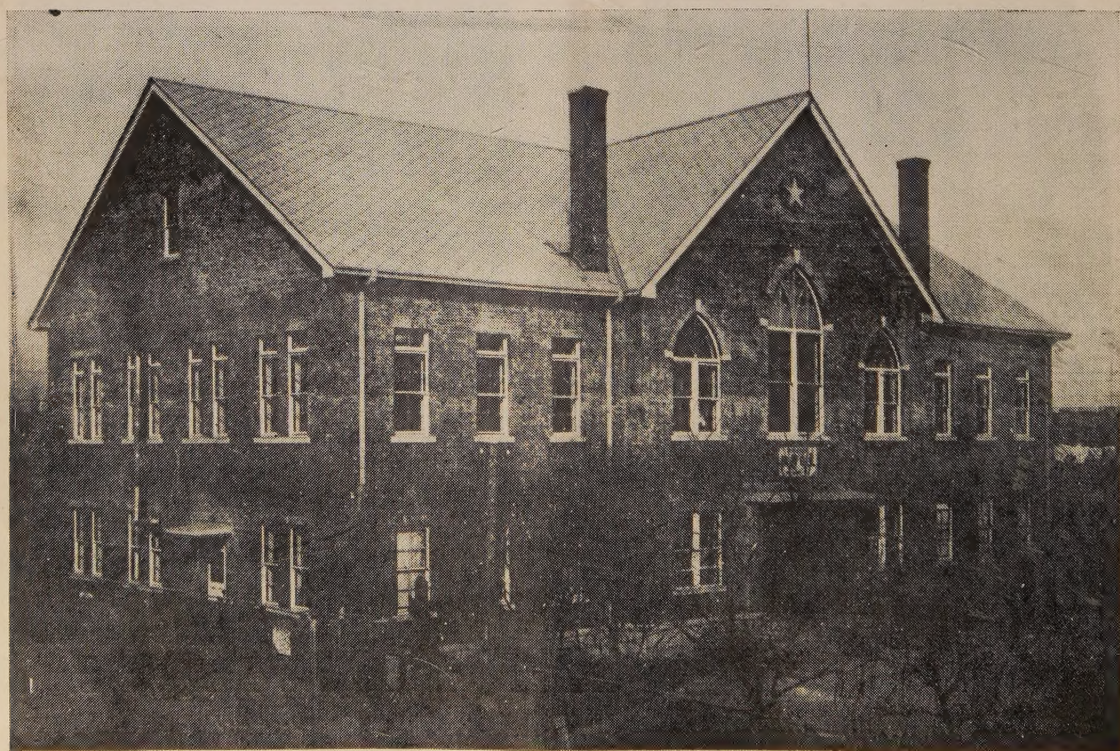
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THE KOREA MISSION FIELD

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The Korean Presbyterian Church



HE MINUTES OF the 27th meeting of the General Assembly of the Korean Presbyterian Church is a book of 264 pages including 17 pages of statistics. There are 27 presbyteries—4 in Manchukuo, one of which plus 3 in Korea are in the territory of the United Church of Canada Mission; 4 are in Southern Presbyterian, one in Australian Presbyterian territory, and 15 in the territory of the Northern Presbyterian Mission (Presbyterian Church, U. S. A.)

The membership of the Korean Presbyterian Church is made up of 4 classes, viz., baptized adults (37%), baptized children (8%), catechumens (13%), and other believers (42%), a total of 362,000 professing Christians. Last year (1938) there was a net increased of 8000 baptized adults. The Sunday School enrollment is 412,000, exceeding the total adherentage by 40,000. This is due to many children of non-Christians being brought into the Sunday School.

There are 3,100 churches and groups (meeting places) of which 1,400 have elders. All of these churches and groups are under Korean pastors and nearly 100 ordained Occidental missionaries. Other officers include 3,000 elders, 15,000 deacons and 2,500 leaders (officers between elders and deacons in rank). In addition to Korean pastors there are 600 paid helpers (local preachers) and nearly 300

Bible women. The church supports 200 men and 400 women as evangelists.

The 362,000 enrolled in the Korean Presbyterian Church gave in one year an average of 5 yen each for the work of the church or 10 yen for each baptized adult and catechumen, the daily wage in Korea being from 60 sen to one yen. The total for church buildings and repairs is over 400,000 yen.

The total enrollment of Korean Presbyterians in Bible conferences of from 4 to 10 days each, was 190,000 or a little over 50% of the total adherentage, but in the Yellow Sea Presbytery where Chairyung Station is located, the Bible Conference attendance was 35,000 to a total adherentage of 38,000. Throughout the whole Presbyterian Church of Korea, 1 in 90 attended Bible Institute (length of term from 1 to 3 months), but in the Yellow Sea Presbytery, the ratio was 1 to 48. Both in Bible conferences and Bible institutes, all in attendance did so at their own expense for travel, fees, books and board.

In the Syenchun Station area alone where only 9 foreign missionaries reside there are 20,000 baptized adults, 10,000 catechumens and a total adherentage of 85,000. It is only 40 years since that Station was opened by the Rev. N. C. Whittemore, and Dr. and Mrs. A. M. Sharrocks.

The Golden Strand and Other Churches

GEORGE H. WINN

OUR NEXT place really means "Beautiful Strand", and it is a golden strand because the whole town is built upon sand washed down by the river which is rich in placer gold. Far more precious are the 100 or more who gather in the little church building. Some were redeemed from lives of sin and shame but now they are cleansed and sanctified.

Sunday School was followed by the worship service and I was glad to see out at church an old man for whom I have worked for these seven or eight years—but alas! he said he came to please me! May the day soon dawn when he will come to render true adoration to his Creator and Saviour. He is blind and has been so for some time.

Immediately after service we went to a little 8 x 8 room where we rested on the paper-covered mud floor and then examined thirty-eight people, in groups, by couples and singly, taking out a little time about three o'clock for lunch and rest, and finishing the examinations afterwards. At the evening service twenty were received into the catechumenate and sixteen baptized, after which we partook of the symbols of the Broken Body and Shed Blood. After seven years from its start the church has enough baptised members to ask permission from Presbytery to elect an elder.

At Chicken town (for that is what the name of the little village would probably sound like to an American) a station on the new railway is being erected, so they will acquire a place on the railroad map. It long has been a marked place in the records of the Better Land, we believe—at least it has been on the itinerator's rounds for many years. With so much new life and business in the town we hope the church group will become more aggressive.

The leader says that on account of the

railroad's having taken such a large portion of his riceland he has lost heavily, but on the other hand he sold land near the station for forty times what he paid for it a few years ago, so he really has not much to complain of, for his net gain must be considerable.

In the middle of the night I awoke after rare and unusual dreams of fantastic nature and found I had the sensations of seasickness. I decided it must be the mushrooms of which I had partaken and found that after getting rid of the offending matter I was able to go back to proper slumber.

Next morning rain was copiously descending but, fortunately, I could go by bus practically the whole distance to be covered so I was saved getting wet, but in order to cross the swollen stream I found wading necessary and it was not half bad either!

My friends were all to be found indoors and I told them how glad I was for the rain so that I would find them at home. This little group has been known as the widower's church, and as is generally the case, such a group needs the influence of the gentler sex. We were delighted to find that a Christian woman has moved into the neighborhood and a Christian girl has been brought there by marriage, so we believe this man's church will enter on a new era.

As rain prevented work in the fields, there was quite a group of young men sightseers who for the first time saw the bread broken and the wine poured out. To the unbeliever it is a strange sight and it commemorates a strange love hitherto unknown among men, the Holy Son of God giving His life for sinners.

Returning home, in vain we waited for a bus but the last one had gone. I felt a bit sorry for myself as I had desired to be at home awhile before starting out again. Finally, a friendly truck driver took me aboard. It was

a government truck carrying many gallons of gasoline. The driver had been in the war and had many weird experiences. I was indeed glad to pay a little bit extra for the lift and get safely home again.

The next day I went to my Dress Coat Church—for the name of the place sounds like Tuxedo—and established an elder, whose living comes from a little farm, the cost of which for land, house and all was about \$36 at present exchange. It is far off from other human habitations and in the winter is visited by deer, wild boar and even tigers. Our friend does not lack plenty of fuel, good water, clear air, and scenery. He has also time for prayer, meditation, and the reading of God's Good Message to lost mankind.

Once more we ascended another valley up in these mountains and again marvelled at the beauty of the autumnal colorings. How gorgeous the varying shades of red and yellow—but in it all a touch of sadness as one realizes for how brief a period the glory endures. The flue—heated mud floor made a warm, if not downy, couch for my weary bones and the frosty air outside made our room seem the cozier.

Mr. Moon is the energetic leader of the little group where I went that Sunday morning and where for the first time in a brand new building we had communion service. As I entered the village I met an old man of eighty toiling up the hillside to his paternal grave. It was the first day of the lunar month and without fail for thirty or more years, twice a month, at the new moon and the full moon, he has saluted his departed ancestors and inquired into their welfare. This is considered the height of filial reverence, and so it brings bonds on the descendants, so that they can not live far from the ancestral graves, lest disaster come upon the household, for not paying reverence at the graves.

I invited the old man to church and what was my surprise to find that he accepted the invitation after the visit at the grave of his father's bones. Maybe he has an idea that it

might be well to do both. Well, at least we can be glad that he has progressed even that far and pray for his enlightenment as he listens to the truth.

After service I was invited to the home of a very grateful but very poor man whom I had helped to get a broken shoulder set at Severance Hospital. He gave me honey water and dates—all he had at hand at the time.

At this church also there is a blind man. He has decided to believe and the leader told me it frightened him to see him begin to attend, for he was afraid it would mean a drain upon the little church and its resources, but he was reconciled by the thought that perhaps the old man would receive the True Light and that that would make up for all it would cost. Going to the blind man's abode I found it a little hovel about seven by five feet. One could hardly call it a house and there he, his wife, and a little child exist. The old man was shelling a handful of beans for their supper, or dinner perhaps, for I heard he had had no noon meal.

The week before Thanksgiving three older people of my district passed away in sleep at night. How beautiful to close one's eyes in sleep and wake up yonder! What a glad surprise! The third verse of Saviour Breathe an Evening Blessing came to me—"Should my couch become my tomb, may I in Heaven awake, clothed in bright and endless bloom!"

The fall meeting of Presbytery was held at my Beacon Light church. This church is probably the only one in the history of the world to have a Dragon (Mr. Yong) for its Pastor.

At our extreme north-eastern corner is the prosperous little town of Grand Rapids, where we have had two rather important functions. The first was the grand wedding of the Lord Mayor's daughter. At the feast following, I met not a few of the officials and dignitaries of the region who came to congratulate the gentleman in getting his daughter safely married off. The bride is a Christian and

half the family are Christians. In the groom's family of twelve the father, only, holds to the old heathen manner of life, all the others are Christians. He confided to me that as a consequence he receives much persecution from his family. This is the first time I have heard of persecution for non-belief! The second function was a meeting to honor four old folks who had much to do with the founding of the church in the early days. They are all 80 or thereabouts. Suitable mention and suitable souvenirs were given. I

want to get a history of each one to go with the group picture taken at that time.

Thirteen years ago there were but three churches in this district; today we thank God for the nine groups, some pitifully weak and struggling, to be sure, but He has promised that the tender shoot He will not break down, and the dimly burning light He will not quench. May the churches all grow in grace and knowledge of our Lord and His truth, and each be a real power in its community to the saving of many lost souls!

Recapturing Vantage Points

HORACE H. UNDERWOOD



THE EARLY MISSIONARY was a distinct and most interesting curiosity. He and his wife, his clothes, his home and all that he had and did were something new.

Part, at least, of the prestige he enjoyed was due to this novelty as well as to the fact that he represented the supposedly powerful Occident and possessed a knowledge and science unknown in the Orient. He gave the first seeds of foreign vegetables and fruits as well as of a foreign religion.

On account of difficulties of transportation and communication he and his colleagues of necessity came to live, literally walled about, in "compounds" or groups, where necessary privacy and protection against disease for himself and family could be secured. Around him grew up institutions which rooted him to that spot. His children had a right to an education, and families found that not only the mission doctor, but the school decided to a certain extent their place of residence.

With the passage of 50 years, the foreigner in the large centers ceased to be a novelty. His sewing machine, bicycle, auto, phonograph, books and pictures became (to a large extent through his work) the common property of Orientals as well as the Occidentals. He also gradually gave up the position of

leading citizen of the city. Many nationals had an equal, if not a higher education, many had greater wealth, and partly of his own volition he relinquished his position of prominence. Only in the rural districts does he still enjoy the distinction of novelty.

For the evangelistic workers the auto and trains which improved travel and communications really increased the gulf between the missionary and the people. Instead of walking 25 miles in a day from one church to the next, passing leisurely through one village after another, he dashed by in an hour and was "home" for supper. That this gave additional time for other work did not compensate for the handicap of greater dissociation from the life of the people. These disadvantages have been felt by many evangelists and various remedies sought.

Of these, one seems, to me, to offer the greatest opportunity for the future and to most nearly recapture the position of prominence occupied by the early missionary and its obvious advantages.

In June of this year Dr. and Mrs. George Winn moved from Seoul to the little house they have built at the county seat of Yangpyung some 40 miles from Seoul. It is a town of several thousand inhabitants with no other occidental residents. Their home, a modest

story and a half house, just big enough for the two of them, stands on a little hill by the church. It does not impress the town as a home of very great wealth or luxury, but represents a distinctly higher plane of living though not too high to be entirely out of reach. Once more Dr. and Mrs. Winn are not only novelties, but persons of prominence in the community. The church and religion and mission they represent is given prominence.

I remember, when I was a child, that our home was opened three days a week to the curious who came to stare and remained to hear the gospel. It is years since that demand and opportunity vanished. Mrs. Winn is doing the same thing over again in Yangpyung.

We used to give seeds and cuttings to people who wanted to experiment with these "foreign" plants. Now in the city we buy better vegetables from expert market gardeners. But Mrs. Winn told me the other day that her tomato and onion seeds as well as flower seeds had gone to every village for 10 or 15 miles around. And with these seeds other seeds which also will bear fruit, some sixty, some eighty and some a hundred fold.

Dr. Winn is approximately in the center of his district. Even when he comes home he and his home are the center of the district. It is true that by auto and soon by train he could reach the district quite easily from Seoul but the district could not reach him, or know Mrs. Winn or share their hospitality.

I stood in his garden the other day with another missionary and looked down the long river valley and then round at the mountains with the smoke of evening fires curling from dozens of villages and we looked at each other and said almost in the same breath, "What an opportunity this man has!"

Dr. and Mrs. Winn are peculiarly fitted to seize such an advantage. Both speak excellent Korean and Dr. Winn speaks Japanese with equal fluency. They have made friends with

the local officials. They are both indefatigable and devoted workers. Their children are all grown up and in America at school or already in the Lord's work. They, therefore, need no longer consider baby's health or big brother's schooling.

Both of them seem to find plenty to do. A Korean doctor at Severance asked me the other day, "Who is this man Winn who keeps sending sick people into the hospital? It seems to make no difference to him whether they are Christian or not. If they need medical care, he sends them in with a note saying that he will be responsible for their treatment."

The women of the town are pleased and flattered to have Mrs. Winn call on them and when they return the call and see for the first time the inside of a "foreign" house there is a thrill unknown to the rather blasé "mo-gas" (Modern Girls) of the city capital.

Dr. Winn no longer "makes a circuit" twice a year but drops in at this church or that as though he belonged there; and thereby does belong. As one church officer said to me proudly, "Does he not reside right here in our own county of Yangpyung?"

While many are reporting that "conditions" this year make evangelistic work impossible, Dr. and Mrs. Winn claim that they find "conditions most favorable" and have met with no opposition! I came away from Yangpyung with a suspicion that the individual everywhere has a good deal to do with conditions. In any case, they are very busy with a very positive program of evangelistic work both in the home and throughout the district.

Dr. and Mrs. Winn are not the only ones who are trying this method and they will probably be annoyed when they read this to find that they have been singled out as an "illustration". But they are the only ones in the Northern Presbyterian Mission to try it and they had to overcome persistent opposition from their fellow missionaries before they were permitted to attempt it.

There are of course good reasons why it is

not possible for all. Some still feel the call and needs of institutional work, others are tied to the larger centers by equally valid reasons. But it is to be feared that part of the opposition lies in the fact that after fifty years of life in "compounds" and stations such a plan has again become "new" and quite contrary to established and hallowed missionary action.

Certainly the financial outlay cannot be a valid argument against it for the Winn's house cost less than a third of what the usual missionary residence costs. The sale of a relatively small piece of city property would not only build the house but endow it!

Medical care is given as an argument but the Winns can get the hospital on the phone in a few minutes. A young Severance graduate practices medicine in Yangpyung. The new railroad will bring them to the city in less than two hours and even now they can be reached by auto in two hours in case of an emergency. I can remember when one of our missionary babies arrived at Yondong on the East side of the city of Seoul and it took two hours from the time the messenger started till the doctor arrived. So perhaps they are not so far from medical care as they seem.

We are in a period of reappraisal of methods and of work. Some missions are abandoning their institutional work. Some are again discussing the value of greater investments in the work of the printing press. Some advocate this, some that. Only time can tell whether these new appraisal values are real or whether we have terribly undervalued and too hastily scrapped some parts of our work. But whatever the future may show in this regard, at present it looks as though at least fifteen missionaries in one mission alone would come up for reassignment of work at the next annual meeting. In addition to this the entire personnel and property dockets of the last few years must be torn up and re-written. Inspection of such a docket of recent date shows that seven new workers were asked. The educational items which found a place on

the jealously guarded "preferred list" totalled Yen 200,000; while the entire educational askings of the mission greatly exceeded this figure!

If the adequate prosecution of the Christian objectives in Chosen required such a force and such an expenditure in 1936, when we were carrying on our educational work, I know no reason for retrenchment or retreat in 1938. Rather one would suppose that to compensate for losses along one line, increased force and increased expenditures would be needed in the new approach. The most ardent advocates of abandonment of older methods and institutions steadfastly maintain that it heralds an advance and not a retreat. If so we should not hesitate to face a change in our own method of life while advocating changes in the method of our work which will affect the method of life of hundreds of our Korean colleagues.

If we are willing to be friendly rather than antagonistic to the officials; if we are willing to preach Christ and to live Christ; if we are willing to leave the "direction" of work and the "management" of presbyteries and the "control" of churches and institutions to our national brethren; if we are willing to do this and for the sake of doing it, are willing to live in a poorer, smaller house, to be more lonely, to take more chances on comfort and health—then such an experiment as the Winns are making may point the way to the recapture of the highly advantageous position of prominence formerly held by the missionary. It may help to transform the missionary from a bishop into a shepherd. It may lead to the saving of sheep who were lost while statistics were being compiled, cost accounts computed, and lectures delivered on "Modern Methods of Sheep herding."

Obviously it is impossible for everyone. Probably it is inadvisable for many. For some it offers such startling opportunities that no mission can afford to disregard its challenge.

The First Church of Sin Wiju

HENRY W. LAMPE

FOR THE SECOND time in its history, the First Church of Sin Wiju this year is to be the host of the General Assembly of the Presbyterian Church of Korea. In less than thirty years this church has grown from nothing to have the largest membership in Korea.

In 1911 when I, my wife and baby Heydon returned from a trip to Dalney to visit my Uncle Tom and Aunt Lila Winn, our boat landed early Sunday morning at Antung. We were ferried across the Yalu River to Sin Wiju and though in time to take the morning train to Syenchun, we put up at a Japanese inn. There were a very few houses in Sin Wiju then and no church. I went to the Ma Tyun Dong church a mile and a half away and was asked to preach.

A short history of the growth of the Sin Wiju church makes interesting reading.

In 1906, the two or three Christians who lived in Sin Wiju attended the Ma Tyun Dong Church. By 1911, the number of Christians in Sin Wiju had grown to 150. In July, two Christians gave a hundred pyung of land (a pyung is 6 ft. sq.) and with the money subscribed for a building, they built an eight kan title church (a kan is about 10 ft. square). On December 31 of this year, the Pyung Pook Presbytery set them off as a separate church with the name Sin Wiju Church. The founder and first pastor of the church was Rev. N. C. Whittemore and the evangelist, Tang Tyung No.

Every month—almost every day—believers came in to Sin Wiju and joined this church. No note is made of the hundreds who left country churches and never joined the church in Sin Wiju. The church building became altogether too small, and so in 1918, Yen 1,200.00 was enthusiastically subscribed with which they bought 400 pyung of land on which to build a new church.

In 1920, the group that had met in Mi Ryuk Dong for Wednesday and Sunday evening services, had grown so large that it was set off from the parent church and called Trinity Church.

In 1921 the church members subscribed all the money they could and for the needed balance floated a loan, the total amount of subscription and loan coming to Yen 13,500.00. Mr. E. L. Campbell was in general charge of the building of this brick church of 125 pyung. He also installed a furnace in the basement, which was a new innovation. This was the finest building up to that time built in the province, and is the one still used by the congregation. At the same time the name was changed to The First Church of Sin Wiju.

In 1922, as there was an opportunity to get 195 pyung of land just back of the church, they floated a loan of Yen 6,000.00, with which they bought the land, built the church day school and a kindergarten. These buildings also have been very useful at the time of the Presbytery "big" classes at Chinese New Year and in August.

In 1924 the church divided again and set off the Second Church. (This church has now a more imposing and larger building than the First Church).

In the winter of 1929 the church members got together and wiped out all the remaining debt on the church property. It had been decreased a little each year.

In the fall of 1930, the church bought fifty pyung of land and built a parsonage, the land and building costing Yen 2,000.00

In 1932, the government gave a license to the day school and so in 1933, the church raised Yen 7,500.00, bought 740 pyung of land in Mi Ryuk Dong and put up a new building for the school.

In the fall of 1934, as many became Christians some distance from the church, they

borrowed 80 pyung of land from the Railway Co. and with Yen 1,200.00, put up an eight kan tile building and a two kan janitor's house. They met here on Wednesday and Sunday evening and conducted a children's Sunday School, though they still attended the parent church for the day services on Sunday.

In the winter of 1934, the Sunday School had grown so large, 1,500 adults and 1,000 children, that there was not room to meet in the church, so in 1935 the church raised Yen 22,000.00, and put up a two-story brick building on 280 pyung of land just to the rear of the church building. The Sunday School is now well-housed and in the building also are housed the church offices.

In 1936 there were some difficulties with adjacent land owners, so Yen 2,400.00, was raised and all their property bought. This made the church block complete.

In the fall of 1936, the meeting place on the R. R. Co., land had become too small—300 people were meeting there. A Mrs. Paik,

mother of Ko Pyung Tyul, without solicitation, made a gift of 300 pyung of land for a church site. The members raised Yen 11,000.00, and put up a 93 pyung brick building. It is known as the Fourth Church of Sin Wiju.

In 1937, another meeting-place was set apart in Min Po Dong for evening services for the large number who had become Christians in this district.

The present pastor is Rev. Yoon Ha Young, graduate of our Syen Chun Bible Institute; of the Theological Seminary in Pyengyang and of Princeton. He has been pastor for many years.

On January 1, 1939, there were 1,178 baptized members, with a total adherentage of 3,177, coming from 986 homes. It is still growing.

All departments are fully organized. The pastor is also principal of the Men's and Women's Bible Institutes in Wisan Presbytery, to house which they helped in putting up a separate building.

Interesting Connections



INTERESTING connections come unexpectedly sometimes. Mac. Smith on a fossil hunting expedition with his Biology professor met a Mr. Charles Howard of a similar party from the American Academy of Science in Philadelphia. By chance Mac found he (Mr. Howard) had been in Korea in 1910, landed in Chemulpo by mistake, and in Seoul walked in on a Thanksgiving Service. The doctor invited him to his home for dinner. Interest was rekindled and he got data from Yale, their common Alma Mater, in part as follows,—

“William B. Scranton was prepared for college at the Hopkins Grammar School in New Haven, received B. A. in 1878 from Yale. He graduated at the College of Physicians and Surgeons at Columbia in 1882, and, after practicing in Cleveland Ohio, for three years, went to Korea as a medical missionary. He had been ordained to the ministry of the Methodist Episcopal Church on December 4, 1884. In 1892 he was appointed superintendent of the Methodist Mission in Korea, and served in that capacity until 1907. In addition to carrying on the practice of

medicine in Seoul, he had served as pastor of a native church. In 1898 he spent a year in Europe, chiefly in Switzerland. He returned to the United States in 1901, but after practicing at East Hartford, Conn., for a time, became medical adviser to the Chiksan and other mining companies, and, in 1907, accepted the professorship of physiology at the Korean Government Medical School at Seoul. He practiced at Dairen, Manchuria, in 1916, and at Kobe, Japan, from 1917 until his death in 1922. He had served as medical inspector for the American Consulate at Kobe. He was an honorary foreign member of the British and Foreign Bible Society. He had printed books in the Korean language, chiefly about Korea, and had an official appointment as translator of the Scriptures into Korean.”

A recent letter from Rev. N.C. Whittemore, giving his address as Hotel Claremont, Berkeley, Cal. is full of mention of medical folk, sadness at the deaths of Mrs. Bunker and Mrs. Ludlow, meeting with Mrs. Tipton, a call on the Hardies in their home in Lansing, Michigan and Mrs. Sharrocks and Dr. Avison in New York, and a delightful call on Dr. A. J. Brown, as cordial and genial as ever. Mrs. Whittemore, though much better, needed the milder climate of the Pacific coast.

The Second Choice

CHOONG YANG CHUNG

THE TRAINS WERE too crowded for the third class passengers, and clouded with tobacco smoke. If it were the usual Hera, she would have a headache because of the bad air and smelly tobacco. But tonight Hera would have liked to sing merrily in spite of these uncomfortable circumstances.

She closed her eyes in order to control herself, but then there was the scene of the graduation ceremony before her eyes. "I received the Prince's Prize, the honour prize before the honoured guests and the students! Only I of all my class got a job in high school as English teacher! Now I can live comfortably with mother. She will be glad and proud of me to the neighbours. How lucky I am! Everything is all right for me."

Probably Hera slept a little, thinking half sweet memory and half fancy, because she was wakened to fear by a tremendous explosion. At the moment of waking only snoring was heard loudly from here and there, which let her know it was midnight. She looked around but nothing happened. But when she moved her eyes to the seat behind her there was a fat man fallen off the berth. She feigned that she didn't see him and stealthily watched how he acted. Her face was distorted to suppress a laugh. He gave a quick look round and seemed to feel easy when he thought there was no one to see him, but later met Hera's watchful eyes, flushed and flashed a look at her as if she were a bad fellow. At last Hera managed to laugh with bated breath.

Thus an exciting and interesting night passed, and when she knew that she was coming near Pookwon the pulsation of her heart made a drumming in her ears.

In March it was still bitter cold in Northern Korea and snow lay deep on the ground. When she stepped out at the station, every-

thing was strange to her, the station, the village, even the people. On the street the people looked at her as if she were a stranger, but an old woman smiled, so Hera bowed to her kindly even though she did not recall who she was. An old neighbour whispered to her side woman, "She graduated from the college in Seoul and has become great now. Grandson Samson told me that the newspaper reported her honour. She had to work for her school expenses and could not come home. Her mother surely will be glad to see her. Her father was Namkoo, who was a leader in this village." Hera almost ran home and when she pushed the door, her mother was surprised because the telegram had not arrived yet which she sent from the train.

"Mother, I am here."

"Oh, you are!"

Both mother and daughter had no words to speak. They did not know how to express so much feeling to each other, but her mother smiled on and Hera wanted to cry, shocked by her mother's wrinkled face, white hair, and rough hands, which explained sufficiently her trouble of the past eight years. She looked round; the wall was papered with old newspapers and the roof—the rain could almost come through in several places, but it was more comfortable than any nice school dormitory or lodging house in Seoul. In the evening a few neighbours came to see her so she talked about interesting things of Seoul.

Next day when they learned it, the neighbours rumoured around that Hera would be going as a high school teacher and that was glory for the village because they had only Hera who graduated from college.

One day a stranger who seemed a fine little man visited Hera, when every day she was busy preparing clothes with her mother. She did not know him well but had heard that he was a sincere educator in the village. After

he told a few things about the village he said, "Will you excuse my asking you something. This certainly is an unreasonable demand of you, but you may know that I ask you with sincerity to come to work in our school. I know that you are the most highly educated woman in this village. Are you not thinking of work in a poor school for children? If you have any idea of it, better come to our school. Of course the salary is not enough for you but we need you. We have few teachers but not enough for the number of the children. Some would not come to our school when they knew that we have great trouble with the school expense. Will you sacrifice for our little sisters and brothers? I hope you will."

"Well, I will think about it, but don't expect me."

After she sent him away her face was distorted with anger. She felt that she was treated with scorn by him because he wanted her for a primary school teacher though she was an honour graduate from college. Soon she was going to be an English teacher. Her pride reached the top of a high mountain but she spent most days in distress and became nervous after the educator visited her.

One day she arranged her books from the baggage and found a picture of the merciful Christ, which shocked her violently different from recent days. She wanted to cry and pray. She prayed awhile until she became calm in her mind. Since the educator visited her, she was suffering over what was the right thing for her to do. Sincerity and vanity fought in her mind. "I'd forgot everything for eight years except my ambition. Success was my purpose. But what kind of success do I mean? I don't know still what my purpose is. Only I know that I have great ambition. I started to study in order to know about many things and only wanted to reach even men's level of knowledge. What a pretty purpose did I have! My main course was literature but I studied more eagerly politics, economics, and history. But what did they do for me? They led me to knowledge

but not to spiritual things. Now I know what I must do. How contemptible I was! Why did Jesus Christ die on the cross? Was it for himself? No, it was for the sins of people. The educated people don't need me so much but the poor are waiting for me. I don't care about salary. From now on I have to work for ignorant people. My mind is peaceful now because my choice is right. Only God can lead me in the right path." No sooner had she decided than she wrote a letter to the head of the Literary Department to let him know the details of her decision not to go back to Seoul. She told her mother too.

"Mother, I would like to live here with you. Would you like that?"

"I don't know what you mean, but if you think that you are right I won't obstruct your plan. Go ahead in what you think is right. When I sent you to Seoul I believed that you would become a great woman and I trust you".

"Oh, mother, thank you for your faith and understanding. I will work in the primary school you know, here in Pookwon. The salary is small but my purpose is not a salary. I will just follow the Father's way".

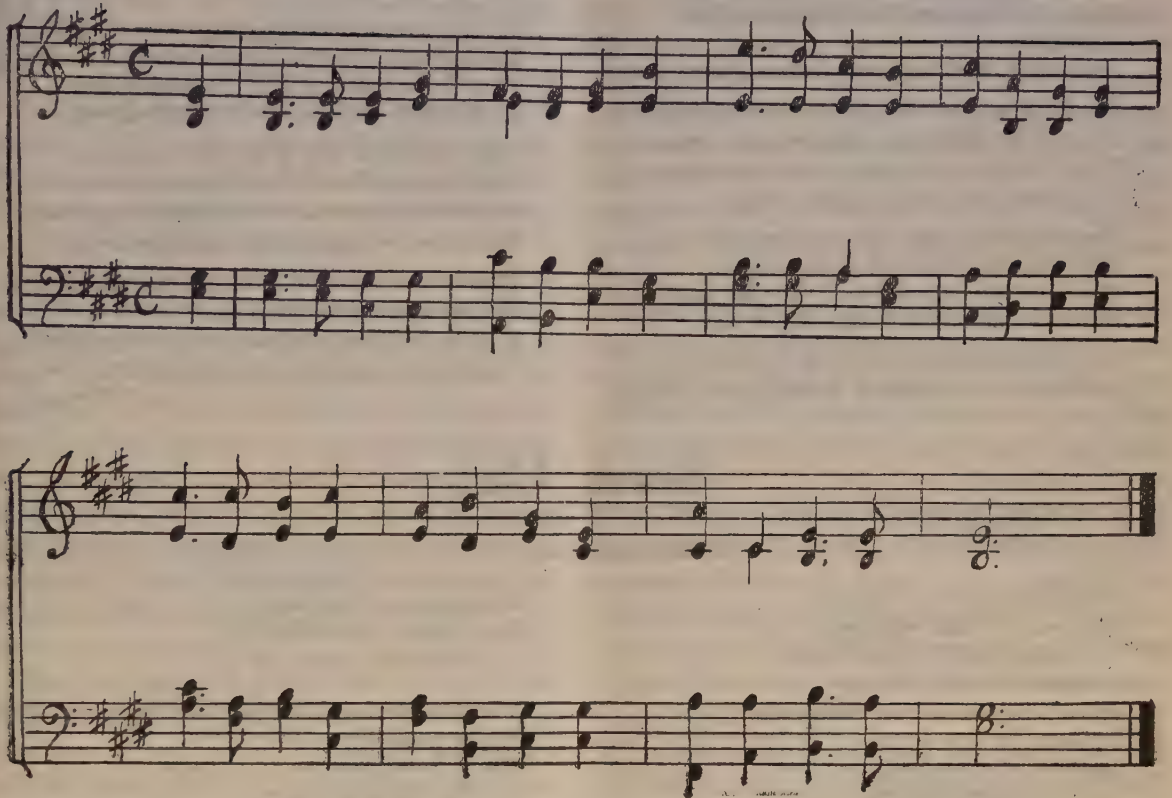
"A good plan. I praise you. I can be really proud of you, my own daughter, before everybody."

"Mother, forgive me. I misunderstood you. I imagined that you would not be willing for me to do it but now—I am really proud of you and I will say to anybody that I am happy to have the greatest mother in the world and—" She was too happy. She did not know why but she wanted to cry and could not continue speaking. At last she could not resist the emotion and fell onto her mother's knees and cried on.

It was almost dark and a lamp lighted everything in the dark room. "What a beautiful light instead of darkness! I must light the ignorant people with all my ability like the light which lights everything in a dark place as long as it burns."

This was the prelude of Hera's new life.

HOLD THOU ME LORD'



To lift the sacrificial cup
Give Strength ; to follow Thy commands
Unwearied, and with burning zeal,
O Lord, hold thou my hands !

Touch with Thine altar coal my lips,
That fired, the sounds like wingéd birds
Spring forth, inspired, to try the heavens,
O Lord, hold thou my words !

O, cleanse me from all evil thoughts
Controlled by Thee, what joy to find
All doubts swept clear, and Jesus crowned;
O Lord, hold thou my mind !

Fill all my life with passionate love,
Of Thine own self, make me a part
To use, in thy Christ-giving plan;
O Lord, hold thou my heart !

ANNE F. NEW, Kyumasan.

The Lone Balsam.

A windswept balsam, springs out of the rocks near the Camp on Chidi San.

Hail lone balsam ! With your roots fast gripped
In the anchorage ground of ageless rocks;
Round your tortured limbs the gales have
whipped,
And flailed your trunk with their maddened shock.

The drifting snow brought its crushing weight
To break your pride and your sturdy strength;
While shrieking rain lashed with bitter hate
Your trembling body in all its length.

Though against such foes you staunchly stood,
You could not stay their furious blast;
For years you have battled brave and good,
But wind and rain had their way at last.

They tore the limbs from your windward side,
And scared your trunk with their teeth of steel;

While o'er your crest the wind gods ride
To crush your leaves with their chariot wheel.

Yet this I note, and my heart grows strong,
From the sheltered side brave branches grow;
They throw the wind this challenging song,
As it shakes the tree and bends them low.

"Our roots take hold of the rocks so deep,
Our strength is more than the wind and snow;
The storms may come and the blasts may sweep,
By an inner strength we'll laugh and grow."

Thanks lone balsam! With your lesson learned,
I'll turn and face all the winds that blow,
With strength renewed and weakness spurned
I'll anchor deep where the brave hearts grow.

L. T. NEWLAND

Korea Club

BERKELEY, CALIFORNIA

Tonight we meet to celebrate
With laughter and with song,
The gathering of Korean Klans,
A joyous, friendly throng—
Both young and old and middle-aged,
English, Yankee, Scot,—
One bond of union holds us all—
Love for one well-known spot.

An ancient land, an Eastern land
Of rugged mountain heights,
Where oaks and cedars rear their heads
O'er sacred temple sites;
Where rocks and sands and fertile plains

Along the curving shore,
Show varied vistas of delight
And scenes beloved of yore.

A land whose people are our friends,
Where earnest hearts beat true,
Where loving faces smile response
Old friendships to renew.
Korea; Second Homeland dear !
We think of thee tonight,
And pray that blessings from above
May bring thee Joy and Light.

MAUD W. P. WHITEMORE

The Citadel

Thank God for the vistas of life—
Those far-flung views that reward the climber
To rarified air where there's sweet reminder
Of worlds beyond and above earth's strife;
Down there in the valley the air is rife
With discord's dust.

Thank God for the peace within—
That dear Christ-sealed protectorate
No earth-born storm can violate,

From the eddying whirls of scorching sin,
From hatred, envy, quite shut in—
A living trust !

Thank God for the view and the calm.
Our prospect, ever a sure increase;
Our garrison here, transcending peace.
With faith undergirding and hope circling round,
Love in life's citadel sure will be found
Our Ruler just.

SUE COMSTOCK ADAMS

Prayer in Korea

F. S. MILLER

JESUS SAID, "Except ye turn and become as little children"—and that is just what the Korean Christians do as far as prayer is concerned. They take God at His word and they have their reward. The childlike faith and prayer are the kind that pleases God; we learn as we listen to their prayers and see the results. Often we are put to shame as we listen.

A former magistrate reduced to poverty by worthless sons lived in a little mountain village and started a church there. On one visit to their poor little home filled with fine old furniture, the relics of better days, the missionary found the man in need of a dose of quinine. As the old man was about to take it, his wife said, "Take it with prayer", and we all bowed our heads as he asked God's blessing on the medicine. How often have you done that; Would our medicine not be more effective if we took it with prayer?

One day we stood at the forks of a mountain trail wondering which one to take. The missionary and one assistant talked the matter over, then the missionary turned to speak to the other assistant and found him standing with his head bowed and his lips moving in prayer for guidance. Which assistant's advice would you have taken? That missionary learned a lesson that day, and several years of experience proved that the man who prayed over the matter was a better soul winner than the missionary or the other assistant. He has gone to his reward after building up the largest church in his province.

All, or nearly all, of their Bible Conferences and revival meetings are accompanied by day-break prayer meetings and as many of the families have no clocks, they gather long before day-break and engage in silent prayer until the leader comes.

Elder Pak was head of his clan and was expected to do the ancestral sacrificing for the

clan. Moreover he had a concubine who was the mother of his children, and if he became a Christian he would have to give up the honorable position of high priest of the clan and dismiss his concubine. So he spent five days in prayer and finally decided to make the sacrifice. He is now an elder and lay preacher and, to the joy of his children, he married his former concubine when his wife died.

When workers are conducting a house to house evangelistic campaign you will see them standing outside the gate of a house with heads bowed in prayer before entering that house or outside the village before beginning their work.

As their houses are so small and crowded some of them have places of retirement on the mountainside or if there is a church in the village it may be open for prayer.

As Jesus bid His disciples pray for the peace of a house on entering it, one frequently sees the Korean Christians bow their heads in prayer when they enter the missionary's home or when a worker arrives at a church or home he is visiting in his work.

At least some of the Korean surgeons, following the example of the missionary surgeons, begin every important operation with prayer along with their staff. If the patient is conscious of it, it is a great comfort to him. Of two equally qualified surgeons, who would not rather be operated on by the man who first appeals for wisdom and aid to the Creator of our bodies before operating on them.

A common request of new believers is, "Teach us how to pray." Missionaries frequently recognize and rejoice in the victories these babes in Christ win by their prayers, and every true missionary will testify that his prayer life has been greatly helped by the example of the Korean Christians around him.

Some High Spots in Medical Mission Work in Korea

O. R. AVISON

(Continued from the June Number)

Part IV

A Medical School

WE HAD NOT been long in Korea when the conviction came to me that while we must of necessity do all we could to relieve the immediate distresses, our numbers were too few ever to catch up with the constantly increasing need for more doctors to treat the sick and reduce the tremendous death rate. As we could not expect the Mission Boards to send out enough doctors to do this, it became evident that it would be necessary to raise up a group of native physicians as quickly as possible. That would mean establishing a medical school and, in my enthusiasm, I determined to do just that. Had I known then the difficulties that would face me, I might not have had courage sufficient to go on with the plan for the school which eventually became Severance Union Medical College. However, I suppose nearly all progress has come just because some have dared and have disregarded the difficulties that might loom up.

Naturally my ideal of medical education was that of the University of Toronto. Plans for a medical school must include the preparation of not only doctors, but also of nurses, pharmacists, dentists and opticians, as well as preliminary education, for there were as yet few schools and they were not giving the kind of preparation that would be needed by medical students. I soon learned that there was no vocabulary of scientific words and no medical terminology that could be used to impart a knowledge of modern medicine and medical arts, so my idea of founding a medical school began to seem Utopian and probably impracticable. But what obstacles can appear absolutely insurmountable to a mind obsessed

with a great idea? So I looked about for a young man with a knowledge of the Korean classics and some knowledge of English. Fortunately I found one who became fired with the idea of a future medical school for his people. Though my knowledge of Korean was quite inadequate, the two of us—moulded into one by a great aim—made the equivalent of one fairly well equipped man for the task at hand.

Our first work was the translation of such parts of Gray's Anatomy as would be necessary for our purpose. It was not easy, but it was possible. Each day we prepared enough for one lesson and taught that material to the few boys assisting us in our medical work.

We had opened our dispensary on November 1, 1893. By March 1899, we had completed the translation of the Anatomy, when a series of illnesses made our return to Canada necessary. The completion of the translation, the gathering together of a group of ambitious young men, and the building up of a clinic with a growing reputation enabled us to leave with a distinct feeling of satisfaction. We were kept at home longer than the period of a regular furlough, but we returned after an absence of eighteen months with a sum of \$10,000 for a hospital building.

Alas! During our absence the manuscript of our Anatomy had been lost in a fire, and the work would have to be done again. It did not take as long as before and, upon completion, we mimeographed it—as well as all the other texts we produced—to avoid another similar calamity and also to provide textbooks for each student and for others who might study later.

In the course of time we had textbooks on

SOME HIGH SPOTS IN MEDICAL MISSION WORK IN KOREA

all the subjects of a medical course. In 1905 another doctor came from America to help me and, as I was able to turn much of the clinical work over to him, I was enabled to speed up the teaching. In 1908 we had a group of seven men ready for graduation.

We had had meagre equipment, but such as we had was utilized to the fullest and each man learned to use this equipment. We had no school rooms, but when a ward was vacant we used it as a classroom. There was plenty of clinical material and a great variety of surgical cases. All through their course, the students served as clinical helpers, dressers, assistants and drug dispensers so that they were good practical doctors.

Graduation

What a day it was! The first graduation of its kind in Korea. In attendance were a thousand people of all ranks of society from high officials, foreign diplomats and foreign residents to everyday people from which stratum practically all of our students had come. It marked an epoch in the development of Korea. Had I not a right to be happy?

With a foundation of qualified Korean doctors to help us heal the sick and assist in the teaching of the next classes and with a set of textbooks that only needed to be purged of mistakes and made more complete, we had reason to be encouraged. But the immensity of the task that was still before us made me realize that we must not try to carry it on as a denominational enterprise. It must be a joint undertaking of all the missions so that enough medical teachers, nurses, and funds might become available. I also realized that

the school must be made thoroughly modern in its buildings, equipment, and teaching methods so that it might deserve and win the full confidence and support of the government. To this end, every year saw teachers added to the staff, some new equipment provided, or some new building begun or completed.

Severance Union Medical College is now a fully organized and manned medical institution, recognized as such by the government of Korea and also by the Imperial Government of Japan. On presentation of their diplomas, its graduates are given licenses to practise medicine in any part of the Japanese Empire without a government examination.

Its dental department is an integral part of the medical school—the head being a full professor. All the medical students are instructed in such parts of dentistry as will enable them to judge whether the diseases they are called on to treat are connected with ailments of the teeth or not. They are also instructed in performing extractions and all the simpler forms of dentistry necessary in a country not yet supplied with dentists.

The school for nurses and midwives is also recognized by the government on the same basis as the medical school. Entrance requirements call for at least two years of high school work, but nearly all who are admitted at the present time have completed a high school course. When one considers that less than fifty years ago there were no schools for girls in the country and no desire for the education of girls, the fact that such a school as this exists and has graduated two hundred nurses is scarcely believable.

Resume

1893

Not a single Korean physician with Western training.

A missionary—the sole instructor of Western medicine.

1937

Severance Union Medical College alone has graduated 500.

A full staff of competent teachers for every subject, nearly all of whom are Koreans, many have had graduate work in foreign countries.

1893

A missionary—the sole executive of the embryo medical school.

A few inadequately prepared young men began the study of medicine.

No classroom facilities. No hospital. A small dispensary.

No graduates in medicine.

No young woman even thought of studying to be a nurse.

A diminishing population of 12,000,000.

In this article I have not tried in any particular way to draw attention to the missionary aspects of this work. I am sure that my readers will readily draw two inferences, namely: (1) the teachings and practices of Christ are not unavailing in the effort to counteract downward tendencies and to elevate both individuals and nations, and (2) the members of races other than the white race are not mentally or spiritually inferior; they have lacked only an opportunity.

Evangelistic Results.

Though that article is primarily a medical one I cannot refrain from adding one story touching the direct results that often flow from the work of the doctors and prove that even as an evangelizing agency the medical work is in no way behind the other missionary methods of presenting the gospel of Christ to the people.

Away back in the early days soon after the erection of the first hospital on its present site a woman from a near-by village entered the hospital for treatment. The case was a rather chronic one and she was there for some considerable time during which Mrs. Avison and her Biblewoman visited the ward regularly and talked with her as with other patients about the love of God as manifested by Jesus Christ. She was converted and after her return to her home sent a letter to Mrs. Avison inviting her to visit her and saying if she would bring her Biblewoman with her she would invite her neighbors to her home

1937

Koreans as president, dean, and superintendent of the hospital.

In this school alone, 180 well-prepared men are studying medicine.

Classrooms, laboratories, various clinics, a 200-bed hospital.

Approximately 40 doctors graduating from Severance every year.

Severance has graduated 200, and approximately 65 students are in training.

A population of 20,000,000 increasing steadily.

to hear the Bible read and explained to them. Of course they went and a regular weekly study class was inaugurated. The response was good and nearly all the women of the neighborhood became regular attendants.

Then the young son of the hospital gateman went to the same place and organized a Sunday School amongst the boys which, not having a place to meet, met out of doors.

When winter came there was still no meeting place for the boys. A group of the men had erected a straw-covered roofing over a 12 X 30 ft. hole which they had dug to a depth of about three feet in which they could make straw shoes, the sale of which would bring them in some wages that they could not earn by their regular labor because of the weather. When they saw the boys holding their classes out in the cold they invited them to come into their warmer quarters saying they would stop long enough for the class and would be glad to listen in to the teaching.

Thus the work grew until the women and boys could no longer be accommodated in the available rooms and they started a movement for the erection of a small church. This soon had to be enlarged and ultimately the building was erected and a regular pastor was employed. In addition to the Sunday church services they

carry on a day school for boys and girls who cannot be admitted to the regular village school, a night school for those who have to work during the day, a kindergarten for the tiny tots.

And now as I write this in America the people of that little church are preparing to double the size of their building because they cannot accommodate the large number who wish to attend.

Rev. George Engel D. D.

CHAS I. M'LAREN



GEORGE ENGEL was born in Southern Germany on the 10th of October, 1864. He maintained his affection for that which was best in German life but was eager to show that with militarism and certain other ugly things which unhappily had evidenced themselves in the land of his birth, he was in sharp conflict of opinion and loyalty. The writer remembers once appealing to Dr. Engel as to one qualified to give an informed and impartial judgment. "Was it mere partisan bias that made it appear to one of British background that in British public and national life the Christian way and Christian standards seemed to prevail more than at present they seem to do in Germany?" Dr. Engel gave definite judgment that he thought that there was such a difference. The Christian corollary to be drawn—one would suppose—if, in the unfolding of history and in the Providence of God, such is the state of affairs, that Christians in both countries should in humility unite to confess how far short each country has fallen of the ideals and of the polity of the Kingdom of God, and unite also to pray for the coming of that Kingdom in power.

Dr. Engel studied Arts and Theology in Basle, Switzerland. Music also, another of Dr. Engel's major interests in after life, claimed his attention. In young manhood there came to him deep spiritual experience, and years afterwards he was able to pass on to younger colleagues in Korea, fruits of that experience. From Basle Dr. Engel went to study in Edinburgh. Scottish life and ways must have

made some special appeal, for afterwards he seemed to take to the Scottish system, the attitude almost of an adopted son.

When first he went to Scotland the young German student was poor in English. But is poverty always a disadvantage? Dr. Engel used to be amused to retail in after years how wanting a pillow he found that he had asked his landlady for a kiss!

Dr. Engel's ambition was to serve and to serve for many years as a missionary. His missionary career opened in India, about 1882. There he served for some years in the Taylor school in Poona. An interesting early connection between the Australian Mission in Korea and Indian Mission work was that then in Poona Dr. Engel was in contact with Mr. Charles Reeve, founder of the Poona and Indian Village Mission, father of Jessie Reeve who later as Mrs. McLaren was colleague with Dr. Engel in Korea. After a comparatively short term it became necessary, to his sorrow, for Dr. Engel to leave India. Where now was the answer to prayers for many years of service in the Mission Field? Mr. Engel migrated to Australia where for some years he conducted a school. In 1900 a new door of missionary opportunity was opened and Mr. Engel and his wife and three young children arrived in Korea; Mr. Engel was the third male missionary of the Australian Presbyterian Mission in this land. The pioneer missionary, Mr. H. Davies, had already laid down his life and Mr. Mackay's term of service proved a very short one. Miss Menzies, aunt of the recently elected Prime Minister of Australia, Miss Moore

and Miss Brown were the then staff of the Women's Missionary Society of the Church. That Society also at this time supported Dr. Engel as Superintendent of the work. Later Dr. Engel was transferred to the Foreign Missions Committee or, as American parlance might put it, the Parent Board of the Church. Mrs. Engel took ill in 1906 and returning to Australia, died soon after. Thereafter Dr. Engel remained in Australia for a while, promoting interest in the Church and among students in the Korean field. In 1907 he married again, to Miss Brown then on furlough and they returned to Korea taking with them Dr. Engel's two younger children, Max and Norman. Later, born in 1911 and 1913, Frank and Elsie came to complete the family.

Of Mr. Engel's abundant labours in Korea one cannot take space to tell, but the quoted minute recorded at the time of his retirement from the Mission in 1937, gives some indication of his interests and achievement. Dr. Engel was living quietly and happily in Melbourne when the last call came.

Dr. Engel was by nature a scholar. Learning was his bent and teaching an instinct. His mind was richly furnished, yet there remained with him an abiding quality of simplicity, yes childlikeness; and the Master said, "Of such is the Kingdom of heaven". There was conspicuous quality, too, of perseverance. He was of those who endure to the end. One felt of Dr. Engel that for him to change his Christian loyalty would be a thing impossible.

He has passed to his rich reward. In these troubled and uncertain days the special message more than another which he leaves with us might be, in the words of St. Paul.

"Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the

work of the Lord, for as much as ye know that your labour is not in vain in the Lord"

Quotation from the Minutes of the Australian Presbyterian Mission in 1937, at the time of Dr. Engels retirement.

"Long years ago a young missionary in India prayed that it might be given him to serve for forty years. Missionary service in India was quickly brought to an end and a disappointed man had to migrate to Australia. Today we members of the Australian Presbyterian Mission in Korea return thanks to God for prayer richly answered and many years of missionary service in this land.

Dr. Engel was "a good steward of the manifold grace of God". Gifts of racial thoroughness and mysticism, gift of scholarship and gift of music, gift of linguistic aptitude, gift of churchmanship and gift of faith which persevered to the end, were his. All these gifts were given back to the great Giver. The Father used them in the Church and Mission in Korea during thirty seven years of arduous service. We give thanks."

The years could not be without their losses. Death claimed the faithful companion who came with Dr. Engel years ago.

Perils of disease were nearer and more menacing in Korea in early days than now, and there were perils from turbulent rosin. Dr. Engel suffered illness and was assaulted. He was in labour abundant. Lone difficult itinerating trips alternated with duties as principal of our first schools and sessions of service with the Board of Translators of the British and Foreign Bible Society; all culminating in his 31 years of service—latterly as a fulltime professor in the Theological Seminary. In 1900 he was honoured by the college of Wooster, Ohio, with the degree of D. D. in honour of his many services.



Items of Interest—Soonchun Leper Colony

R. M. WILSON, M. D.



THE MISSION TO LEPERS works on an economic method throughout the world in over 100 plants, not sending out missionaries but supplying funds to those in various fields who are in a position to care for lepers. In most cases these institutions are run in connection with some other mission assignment. To illustrate I will give a bit of the history of the beginning of our plant. In 1909 Dr. Forsythe was called in for consultation at the death bed of Dr. Owen. Coming on his pony from Mokpo he lifted a miserable leper woman in the last stages of the disease upon his horse and brought her to us. I was startled to have this hopeless case thrust into my hands so suddenly. She was placed in an old vacant brick kiln and cared for by the members of our Station until her death. This started the interest in the lepers. I wrote to Dr. Irvin, who then had a colony at Fusan, asking how he secured funds for this work and he referred me to the Mission to Lepers in London. Mr. Bailey replied at once saying he would supply funds for the colony. Our mission turned the proposition down at first on the argument that any one would say they were Christians if fed, i.e., "rice Christians". Another attempt was made later and *consent* was given only for a trial of 45 cases. While we cared for a few lepers in shacks near Kwangju Station from 1909, it was not until 1912 that the buildings were erected. Mr. and Mrs. Bailey came over in 1913 for the dedication of the first buildings.

Results in treatment were so encouraging that lepers began to flock in from all sections to enter the colony and not being able to enter, many camped about Kwangju. For over twenty years the work continued there and then was moved down below Soonchun in the Reisui district on a most beautiful peninsula where it has been for about eleven years.

For many years only one man was employed, a buyer, but in recent years we employ a doctor, secretary and pastor. We have always had a small staff, as our principle was to have the inmates do every thing possible for themselves,—the weak to help the strong and in this way jobs made to help keep their minds and bodies occupied.

In treatment, many cases will pick up and become almost normal persons in a year when they must be given something to keep them active and contented. This is done chiefly by farming and all who are able put in seed and raise food for their own tables. This is a most important part of the treatment—for work brings the out of door life, better sleep and appetite, sweating, activity and all helps them forget a miserable paralyzed hand or face.

Most of the internal management is done by the inmates, even to a very large portion of the nursing and medical care.

A big day in the year is election when all officers and committees are elected. The Executive Committee consists of three men elected by them and two appointed by me,—the secretary and treasurer. These men have their offices adjoining our main office and many of our reports and statistics are copied from the detailed reports made by these men. There is about the same interest in election officers here as in that of a governor of a state at home.

Income

The sources of our income is as follows, and this about an average year: Mission to Lepers, Yen 23,233.; Government General, 25,914.00; Empress Dowager, 1,000.00; Emperor, Yen 500.00; Missionaries, 3,873.00; Foreign friends, 7,312.00; Orientals, 363.00; Inmates, 7,135.00; interest, etc., 178.31; received on building and land, 2,634.10, making total received 72,970.75.

ITEMS OF INTEREST—SOONCHUN LEPER COLONY

Expenses : the three big items are for food, 43,574.00; drugs, 5,506.00 and fuel, 5,207; with the other items, making a total of 69,097.82.

Receipts	72,970.75
Expenses	69,097.82
Balance	3,872.93
Deficit from last year	8,247.81
Deficit carried forward to 1939	4,274.78

This past year, the cost per leper for a year was 98 yen, about Yen 8 per month. In most of the colonies in Japan the cost is over Yen 18 per month as given by Dr. Oltmans. We can do this because the inmates do so much of their own work and grow a good portion of their own food. They raise thousands of rabbits and many pigs and these make up an important part of their food. We try to encourage them to produce the needed vitamins. Lack of proper vitamins has much to do with the cause as well as the treatment of the disease. Formerly we had many cases of a pel-lagroid condition but very few cases now, with better vitamins.

The inmates cut and gather all their fuel used, which amounts to 120,000 "jickel" loads; they erect their own homes in all, 138 buildings, and in fact do a large portion of the work about the place.

Once a month some form of entertainment is held. Rugby, tennis, baseball and native games are entered upon. Twice yearly a big field day is held and this provides a happy change. The native tug of war or rope pull is one great event.

I think we have the mildest climate in Korea, rarely any snow, tempered by the Japan stream and the location much like that of Sorai Beach upon a long peninsula with sea breezes from all directions.

We have on the south side of a hill, 23 cottages for women, 23 for the men on the other side and then four villages for married couples in various places. These are our happiest cases. Arrested cases are allowed to select a bride and adopt a child and the family

of three make their living from our soil. A few of these have had a relapse but only a small percent. They erect their own cottages and are active, happy and industrious.

They are not allowed to leave the place except for an occasional visit home. They have their own annual fair, their own currency, store, barber shop, church, school, book room, entertainment hall, committee offices and in all, a happy world in itself.

We rejoice in God's blessings upon the work and that now the once hopeless outcast can have a home and peaceful place to spend his days like a worthy citizen. The great problem is that of caring for the large number we have, as they love the place and it is almost impossible to get rid of them, even though cured.

Dispensary

Surgical dressings done, 40,599. Operations, 2,156 which include small operations like abscesses; prescriptions filled, 10,972; intra-venous and hypodermic injections, 8,931; Chaulmoogra oil injections, 36,899. This is our chief drug in treatment.

Thirty nurses and medical assistants do most of the common medical work, even to some surgery and simple things like amputations, etc.

A weekly Bible class is taught by a strong leader and these 60 take the message to the classes. This group is well versed in the Scriptures.

Each leper able to work, must have his own garden and also give one day a week to some public works improvement.

Fuel used in the colony is cut and brought in by the stronger bodied inmates from our fuel hills about a mile and half away.

We are endeavoring now to grow all our garden seed, make our own fertilizers and many will make their own straw shoes.

Elder Kim Tai Ok, who has been with us since the starting of the work 30 years ago, died early in January. He was the leader and King of the colony and will be greatly missed.

The Protestant Church in Chosen

Twenty-nine new pastors young, devoted, and enthusiastic, were ordained in the recent Annual Conference of the Korean Methodist Church. Those who were present in the meeting felt anew the enthusiasm and hope which the present generation shows towards the Church. We are prone to think that church activities are at a low ebb and young people do not seem to show great interest. To anyone present at the service of ordination, such fear and worry would have been dispersed. The future of Korean churches lies in these well-trained, able young men who will succeed the old-time pastors whose great contribution lay in their own deep religious experiences, expecting much from the newly ordained ministers of the Church.

Mrs. Alice Sharp of Kongju District of Methodist Church, who has served the Church for more than thirty-nine years, has given over her treasured library to Ewha College. The library contains a very fine collection on religion, history, philosophy, and literature. Mrs. Sharp is retiring from her missionary career this coming August. Her genuine Christian spirit which has been so beautifully manifested throughout her life has always been deeply appreciated by those who have come in contact with her. Whenever she made her itinerary trips in Kongju district, her coming meant light and peace to many heavy-laden souls. It is said that her mere visit meant inner joy courage. The tablet-stone which stands in the grounds of Yungmyung Industrial School was erected by her devoted friends in honor of her educational and evangelistic work, and the special library in Ewha College, will be sources of constant inspiration to those who attempt to live a strong, quiet, but purposeful Christian life, which Mrs. Sharp herself has so beautifully exemplified.

The happy news concerning the Presbyterian Theological School is officially reported. In the special meeting of the Presbytery of Pyungan Province, held in the West-Gate Church, the official letter of Dr. S.L. Roberts stating that the Theological School will be open from the thirty-first of the coming August was reported with much gladness. The issue of the school has been pending and there has been a movement to establish a new theological school if the school were to be closed. Since the official letter stated that the decision was made by the Board Meeting of the Theological School, the opening of the school will be certain and it will clear up the problem which rather clouded the Presbyterian Church for these many months.

Dr. W.B. Hunt is going to retire from his active missionary work at Chairyung, and is going back to the U. S. A. in June, leaving behind him a successful career of almost forty years. The fine encouraging and enthusiastic work. He has been vitally related to the various activities and the growth of churches. Yet his work was not evangelistic alone. His contribution towards Myungshin Accademy shall never be forgotten. It was not only his leadership, but also his personal financial assistance which helped the institution in many difficult periods. The present prestige of this first rate middle school is due to his devoted work.

While Rev. Mr. Hunt may go back to his native country deserving of his rest from arduous labours, his many Korean friends will lose one more genuine leader.

The sixth Annual Conference of the Korean Methodist Church in Manchukuo was held in Shinking from June 1st to 4th. Bishop Kim Chong-woo and Dr. J.S. Ryang were present. The great need of evangelization of Koreans living there was earnestly brought out. Various speakers were very hopeful and appealed to the church for definite encouragement for its task. When the Conference was concluded, there was held a special institute for religious workers.

The committee meeting for the study of the situation before the promulgation of the Religious Act, was appointed by the Government. The Committee is needed by the Vice-Governor including various officials and prominent citizens. The first meeting of the committee will be held before long and decisions which the committee make will have vital importance to religious activities in Korea.

The laymen's meeting of the Congregational Churches in Japan, was held in Seoul from June 3rd to 5th. Many leading Japanese Christians of the denomination came to Seoul, and Korean Christians had a good chance to hear their messages. A large group of people attended the lectures delivered in the Citizen's Hall. A reception was held by both Japanese and Korean Christians together on June 6th. The feeling that the church should be faithful to its mission, was strongly brought out by many speakers. In connection with this laymen's meeting, a special service was held on June 4th in the Korean Y. M. C. A. Both Korean and Japanese pastors participated in conducting the service, and the theme of the sermon by a Japanese pastor was "The conversion and the new life of the Eastern People."

The following statistics concerning the Korean Methodist Church were recently given out: There are 19,530 full members; 7,844 catechumens; and 61,977 adherents. During the past year, 1938, the church contributed yen 107,821 for pastoral support; yen 9,507 for Sunday School; yen 77,268 for building and repairs; yen 223,505 for primary education. There have been a few little difficulties, sometimes, in carrying out activities because of the separation of the two mother churches in the States. But with the significant unification of these two churches, the Korean Church will be able to make more united efforts than before.

Rev. Chong-man Kim, Professor of Religious Education in the Methodist Theological Seminary, has left Seoul on his trip to the States for future studies. He has served the Seminary more than fifteen years, and has proved himself as one of needed leaders in this very important institution. His scholarly standing and his friendly character have gained many friends both in church in society. He served very successfully as acting President when the former President Dr. Billings was on furlough. He will make extensive trip through the States and study religious education in churches and seminaries. His fruitful study will be very beneficial to both the Seminary and the churches.

Contributors for this Number

The Rev. G. H. Winn, D. D. is well known to our readers for his interesting articles on country itineration. He was formerly located in Fusan and Taiku in south Korea but now resides in a town 40 miles east of Seoul. See the article by Dr. Underwood.

H. H. Underwood, Ph. D., Litt. D. is President of the Chosen Christian College, Seoul where he was born. He has also been closely associated with the country evangelistic work, particularly in the district west of Seoul of which his father, the late Rev. H. G. Underwood, D. D., LL. D., was in charge.

The Rev. H. W. Lampe, D. D. for thirty years has resided in Syenchun in north Korea where he has done extensive itineration. See one paragraph in the Editorial this month to get some idea of the remarkable growth of the Church in this field.

Miss Choong Yang Chung is a graduate of Ewha College for Women, a Methodist school in Seoul. Her story shows how many of the graduates go to serve.

Mrs. E. W. New with her husband of the Australian Presbyterian Mission have just left on their first furlough. Mr. New is interested in art and at our request has reviewed Dr. D. J. Fleming's book, "Each with His Own Brush" which will appear in a future number.

Of the poets, Rev. L. T. Newland, D. D. is of the Southern Presbyterian Mission. Chiri San is a mountain summer resort in south Korea.

Rev. and Mrs. N. C. Whittemore are retired members of the Northern Presbyterian Mission, now residing in Berkeley, Calif. Korea missionaries and their children in America often get together in New York, Princeton, Chicago, etc.

Mrs. Edward Adams, R. N. resides at Taiku, Korea and, as our readers will remember, has favored us several times in the past with brief poems.

The Late Rev. F. S. Miller, after 45 years of service for Korea, died in Chungju in October, 1937. His Korea stories are always much appreciated and we are glad to have several of these which have not been published elsewhere.

O. R. Avison, M. D. LL. D., before his retirement in 1932, was President of the Severance Union Medical College and of the Chosen Christian College of Seoul. His work was outstanding among all the medical missionaries in Korea.

R. M. Wilson, M. D., now on leave of absence in America, has rendered exceptional service in caring for lepers. He is a member of the Southern Presbyterian Mission and came to Korea in 1908.

Rev. Chas. I. McLaren, D. D. of the Australian Presbyterian Mission will have charge of his Mission's

hospital in Chinju during this coming year. His residence is in Seoul where for some years he has been on the Staff of the Severance Hospital and College.

Notes and Personals

Australian Presbyterian Mission

Left on Furlough

Rev. E. W. New and family, Kyumasan.

Northern Presbyterian Mission

Returned from Furlough

Miss M. L. Hanson, Syenchun.

Left on Furlough

Dr. & Mrs. J. D. Bigger, Pyengyang

Rev. H. J. Hill and family, "

Dr. S. L. Roberts and family, "

Rev. H. M. Bruen and family, Taiku

Miss V. Ingerson, Syenchun

Rev. & Mrs. W. T. Cook, Chairyung

Rev. & Mrs. W. B. Hunt, "

Miss Lois Blair, Pyengyang

Methodist Mission

Returned from Furlough

Miss J. B. Marker, Seoul

Miss Margaret Billingsley, Seoul

Left on Furlough

Miss Nellie Dyer, Seoul

Miss Hallie Buie, "

Miss Bessie Oliver, Songdo

United Church of Canada Mission

Left on Furlough

Mrs. D. M. Black and children, Lungchingtsun.

ANNOUNCEMENT

Mrs. O. J. Krause wishes it to be known that the Krause house in the Methodist Mission in Peking, China, is still open to paying guests; while she was away for a little holiday in May, the house was closed. From now on guests are welcome. Please send a letter ahead to plan for reservations. There are usually many people applying to stay, that sudden telegrams which cannot allow for answers, may not secure the desired rooms. Incidentally, Mrs. Krause can provide for guests up to seven or even more, if three live in one large room. Single beds are provided. Letters of inquiry should be addressed to Mrs. O. J. Krause, Methodist Mission, Peking, China.

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By

CHARLES ALLEN CLARK, Ph. D., D. D.

The self-support Method is the one for which Dr. Nevius is best known, and it has been wonderfully carried out in Korea, with self-government and a conspicuous amount of self-propagation. It is not a law of the Church, but pastors try not to baptize a man till he has at least tried to win some one else. The Bible Emphasis Method, however, is the outstanding thing in the Korean Church. 2,344 week-long, all-day Bible Classes were held during 1936, with 178,313 attendances. That is more than 50 per cent. of the 351,700 total adherents of the Church. 344,268 were enrolled in Sunday Schools, for every one in Korea goes to Sunday School from grandpa to the baby. Over 10,000 were enrolled in a Bible Correspondence Course. 52,806 children studied in Daily Vacation Bible Schools in 1936. This is a Bible believing Church.

It is also a missionary sending Church with a Foreign Mission among the Chinese in Shantung China, and workers among their own nationals in Manchuria, Japan and on the Island of Quelpart in the Yellow Sea.

The 2,930 congregations of this Church own 3,254 buildings, all but a score or two of which they built and paid for themselves. Their total offerings for 1936 were the equivalent of two and one-half million days' wages of an unskilled labourer. They are willing to pay for their religion.

This book is the documented history of over fifty years of what the Lord has done among this people. Read it and find evidence again that the Book and the Gospel haven't lost an atom of their power when men will give them the right of way. 1939 Conditions in the Church are difficult but this Church lives still and will live.

* * * * *

This is a much revised edition of the *Korean Church and the Nevius Methods*, with several new chapters, corrected statistics and a long chapter of answers to specific questions which have come in from Mission Fields all over the world.

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